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ST. MARTIN'S CHURCH  
Oak Lane  
Philadelphia  
Pennsylvania

ST. MARTIN'S CHURCH, Oak Lane, Philadelphia, Pennsylvania

This congregation occupies a stone church building on the southwest corner of 10th Street and Oak Lane Avenue. The church seats approximately 175 persons, and the building is reported to be only in fair condition. Parish house facilities are provided in the basement and also in an attached two-story parish house. Two connecting sections between the church and parish house leave an open court in the center of the complex. These facilities need refurbishing. The rectory is close-by on the church grounds and is a large stone residence of 15 rooms. It is reported to be in good condition, needing only storm windows. Insurance coverage on all these buildings, apparently, is somewhat low, being a reported 70% of replacement value.

The congregation of St. Martin's Church has existed since 1888, and the present church building was erected in 1892. From that time until World War II this congregation continued to expand slowly. Since then the parish has gradually declined in size. In 1964 a re-vitalization program was begun under present leadership.

THE CHURCH NEIGHBORHOOD

St. Martin's is located in the north-central portion of the City of Philadelphia in the area known as Oak Lane. The limits of this community are unofficial but are considered to be Cheltenham Avenue on the north, Second Street on the east, Broad Street on the west, and Godfrey Avenue on the south. In this area, Cheltenham Avenue is the boundary between the

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City of Philadelphia and Montgomery County. The area around St. Martin's Church is primarily residential with most of the dwellings being single-family units. Apartments and row-houses might make up 25% of the dwellings. Many of the single-family units are large older houses. After World War II many Jewish people moved into the area, replacing non-Roman Christians. It is reported that at the present time white Roman Catholics are replacing many of the Jewish families.

The City of Philadelphia has been designated by the United States Census Bureau to be part of a Standard Metropolitan Statistical Area. As such, both Philadelphia and the neighboring Montgomery County have been divided into small geographical areas known as census tracts. St. Martin's Church is located in Census Tract 50-C. For the purposes of this Study, the Division of Research has arbitrarily assigned this census tract and four surrounding tracts to be a "Parish Study Area."

The 1950 population of the area is not available, but in 1960 there were 17,124 persons living in the five census tracts. The four census tracts within the City of Philadelphia had a population of 11,423, while Census Tract M-24B across the city line in Montgomery County had a population of 5,701.

Children under 15 years of age made up from 15% to 23% of the various census tracts. The area to the west of St. Martin's Church had the smallest number of young people and the heaviest concentration of older people. Adults 65 years



of age and over in the entire Study area ranged from 11% to 20%. At the time of the 1960 census the number of non-whites in the Philadelphia section of the Parish Study Area was almost negligible. Across the line in Montgomery County the non-whites there represented 10.1% of the population. This is a significant factor because the highest educational level and median family income of the Parish Study Area is to be found in this one particular census tract. The following chart gives details of the age and race characteristics of the population.

CENSUS TRACT	POPULATION		%	%	%
	1950	1960	14 & UNDER	65 & OVER	NON-WHITE
50-C	NA	2,159	19.7	15.4	0.4
B	NA	2,563	21.8	12.0	0.2
O	NA	2,411	21.5	12.7	0.8
D	NA	4,290	14.9	20.7	0.3
SUB TOTAL					0.4
		11,423			
M-24B	NA	5,701	23.3	11.3	10.1
TOTAL					3.6
		17,124			

The lowest median family income in this Study area is found to the west of St. Martin's Church in the area that has the greatest number of older people. This is also the area that had the greatest movement of people between 1955 and 1960, which is reflected in the 54% mobility ratio, the lowest of the area. In 1960 there were no Puerto Ricans

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living in the area.

CENSUS TRACT	NON-WHITE POPULATION 1960	PUERTO RICAN 1960	MEDIAN FAMILY INCOME	RESIDENCE 1960 SAME AS 1955 %
50-C	8	0	\$ 8,523	58.5
B	6	0	7,050	69.1
O	19	0	9,911	61.5
D	13	0	6,671	54.0
SUB TOTAL	46			
M-24B	577	0	\$10,333	61.3

This is basically a well-educated population which is reflected in the 11 years to 12.5 years median education level. This level is only 9.6 years for the entire city of Philadelphia. On the chart below the educational level of adults 25 years of age and over is listed. Census Tract 50-B which is to the east of St. Martin's Church, had the lowest percentage of college-trained people. The median ages given are relatively high, particularly in Census Tract 50-D.

CENSUS TRACT	ED. OF ADULTS 25 YRS. OF AGE & OVER %	H.S. GRAD.	COLL. 1-3 YRS.	COLL. GRAD.	OVER 25	MED ED	MED M AGE	F
50-C	21.8	12.3	20.4	1,441	12.2	38.3	42.3	
B	28.4	8.4	5.2	1,756	11.0	39.6	42.8	
O	27.4	12.4	22.5	1,577	12.4	39.3	41.1	
D	28.2	11.2	12.4	3,146	12.1	43.5	49.3	
M-24B	26.3	13.8	23.1	3,602	12.5	36.3	39.3	

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At the time of the Diocesan Study there were only 242 identifiable Episcopalians residing in the five census tracts of the Study Area. This number is 1.4% of the 1960 population, a figure that is below the Philadelphia City average of 2%, the Montgomery County average of 5.3%, and the national average of 1.8%.

Of these 242 Episcopalians, 85, or 35.1%, looked to St. Martin's Church for spiritual guidance. These 85 Episcopalians represent approximately 43% of the mapped membership of the congregation.

In its own immediate vicinity this parish reaches approximately half of all identifiable Episcopalians, but this number represents just under 15% of the mapped membership. The congregation cannot be said to be a neighborhood church because over 50% of its members live outside of the five census tracts of this parish area. The chart below gives a statistical analysis of the strength of the Episcopal Church in this area.

CENSUS TRACT	TOTAL POP.	TOTAL EPIS.	% OF POP. EPIS.	TOTAL PARISH MEMB.	% EPIS. MEMB.	% PARISH MEMB.
50-C	2,159	55	2.5	28	50.9	14.2
B	2,563	30	1.2	5	16.7	2.5
O	2,411	36	1.5	18	50.0	9.1
D	4,290	66	1.5	26	39.4	13.1
SUB TOTAL	11,423	187	1.6	77	41.2	38.9
M-24B	5,701	55	1.0	8	14.5	4.0
TOTAL	17,124	242	1.4	85	35.1	42.9

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On Pages K-1 to K-3 of the Church Self-Study Form will be found information relative to the schools, colleges, churches, and synagogues located within the church neighborhood. Although somewhat difficult to read at times, the Church Self-Study Form was fully and thoughtfully prepared.



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### THE CHURCH PROGRAM

Attendance on an average Sunday at St. Martin's Church finds a total of approximately 58% of the baptized membership present for all services. This figure is slightly higher than the 45% to 50% for most Episcopal congregations across the nation. However, it must be noted that, generally speaking, percentages are higher in smaller congregations where a slight increase or decrease in numbers brings about a large percentage change. Nevertheless, the congregation should know that more than half of its people do show up on an average Sunday.

The percentage of participation in the organizational life of the congregation is 35% by men and 40% by women.

The church school provides classes for children of all ages although the total number is only 25. In 1960 there were approximately 3,400 children residing in the Parish Study Area, which certainly speaks to the opportunity St. Martin's Church has of reaching some of the unchurched in this group.

The adult education program of the parish was in the process of development at the time of the Study and at that time included three groups, reaching some 26 adults.

Five parish organizations reported on their individual programs, and the problems of these groups revolve around the increasing age of the members, lack of interest, and excessive rivalry between men and women. A fresh look at the program of all groups should be taken, and the emphasis of all members of the parish ought to be placed upon only those basic functions that aid in the primary mission of the Church. It is



noted that the Altar Guild reports that its chief problem is a shortage of interested women. If this is the case, why not use men? Necessary work of the parish should not be compartmentalized to the exclusion of capable people whose talents might lie in the area of the need.

Using the financial figures submitted in the Church Self-Study Form, it will be seen that the average pledge per communicant amounts to \$64.52. This does not include contributions for special funds or drives. Parish organizations supply an amount equal to approximately 25% of the pledged figure. Is this amount of over \$2,000.00 a year necessary to the budget of the parish? If it is, and if one or more of the means used to raise this money were to be non-successful, would it mean a curtailment of a vital part of the parish life? If the answer is yes, than the congregation should more deeply concern itself with its stewardship giving.

The rector reports making from 12 to 21 calls a week for all purposes. At the time of the Study there was no program of lay pastoral visitation, but one was under discussion.

The emphasis in the Church Self-Study Form seems to indicate that this congregation has not been particularly mindful of life outside of its parochial interests. This extends from paying less of its Missionary Share than others to no parish program for the community and very little cooperation with other religious bodies.

The committee that prepared the Church Self-Study Form gave a comprehensive analysis of future goals and opportunities. The Division of Research recommends that all parish leaders

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read the entire Church Self-Study Form report and, in particular, Pages K-30 and K-31.

Comment is made, in the section on future goals, on the need for refurbishing the buildings of the parish. It is the suggestion of the Division of Research that if parish leaders feel the re-vitalization program is developing, and if the buildings are going to be put to more than a self-serving need, then steps should be undertaken to put the parish facilities in good shape. Whether this is done all at once or on a priority system over a specified period of time, will have to be decided by local option. A word of caution is urged in this matter. Members of the parish should not be led to think that improvement of the building will draw people into the life and program of the congregation. The buildings should be improved along with an outreach program so that when increasing numbers of people are drawn into the family of the parish the facilities will be suitable for all sorts of uses.

GENERAL DIVISION OF RESEARCH AND FIELD STUDY  
Episcopal Church Center  
815 Second Avenue  
New York, N. Y. 10017

Date August 6, 1964

CHURCH SELF-STUDY FORM

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I. IDENTIFICATION

Church St. Martin's, Oak Lane

Street 10th and Oak Lane

City Philadelphia

County Philadelphia

Diocese Pennsylvania

Parish or Mission Parish

State Pennsylvania

What geographic area does this church serve? Primarily Oak Lane —

Oak Lane is bounded on the North by Cheltenham Ave,  
to the East at 2nd St, to the West at Broad  
St. and to the South at Godfrey Ave.

Since Oak Lane is in the city, these boundaries are unofficial.

II. THE CHURCH NEIGHBORHOOD

A. The church is located in a section of the city which is occupied by:

Downtown commercial uses \_\_\_\_\_ Industrial uses \_\_\_\_\_ Apartment dwellings \_\_\_\_\_

Rooming houses \_\_\_\_\_ Single-home dwellings ☒ A college \_\_\_\_\_ Military \_\_\_\_\_

uses \_\_\_\_\_ Other institutions \_\_\_\_\_

B. If more than one type is checked above, please clarify:

There are also some Apartments and Row Homes —  
however, 75% of Oak Lane has single dwellings.

C. Is the church neighborhood changing in any way? Describe:

Over the past 15 years there has been a switch  
between Gentiles (mostly non-Rom. Cath) and Jews and  
Rom. Catholics. To-day around 75-80% is either Jewish or  
D. The following schools are located within the church neighborhood: Rom. Cath. \*

PUBLIC GRADESCHOOLS

ADDRESS

Fillwood  
Rowen  
Lowell  
Howe

13th and Oak Lane  
19th and Haines  
5th and Nedro  
13th and Brango

outside  
of  
Oak Lane  
by several  
blocks

K-1

\* - Currently, there are only 3 Negro families in Oak Lane. This will undoubtedly change somewhat. However, the biggest 'push' is now coming from Rom. Cath. who find



old, large homes very desirable. The Jewish population went over 50% after W.W. 2, but now it is declining as Roman Catholics move in. Oak Lane is very close to primary and secondary Rom

PUBLIC JUNIOR AND SENIOR  
HIGH SCHOOLS

ADDRESS

\* Wagner Jr. High

17th and Chelton

PRIVATE OR PAROCHIAL NURSERY SCHOOLS

ADDRESS

\* Dorthea's Nursery  
School and Kindergarten

5846 N. Camac

PRIVATE OR PAROCHIAL GRADE SCHOOLS

ADDRESS

\* St. Helena's  
Holy Angels  
(both go from 1st-8th)

5th and Godfrey  
70th and Broad

PRIVATE OR PAROCHIAL JUNIOR AND SENIOR  
HIGH SCHOOLS

ADDRESS

Cardinal Dougherty  
(in Oak Lane)

2nd and Chelton

JUNIOR COLLEGES AND COLLEGES

ADDRESS

Philadelphia College  
of Optometry

11th and Godfrey

\* - within 1-3 blocks of the area.  
defined on K-1. All of the others are in the area.

E. The following churches are located within the church neighborhood:

NAME OF CHURCH AND DENOMINATION	ADDRESS
<u>Churches</u> Oak Lane Baptist	12th and Oak Lane
Oak Lane Presbyterian	11th and Oak Lane
Bickley Memorial Methodist	6th and Cheltenham
Oak Lane Methodist	12th and Cheltenham
Oak Lane Reformed	7th and 66th Ave
Holy Trinity (R.C.)	10th and Oak Lane
Ukrainian Orthodox <sup>Byzantine</sup>	7th and Maryland
Russian Orthodox	11th and 68th Ave
St. Paul's Ev. Lutheran	3rd and Cheltenham
* St. Paul's Luth.	5918 5th St.
St. Mark's Lutheran	Broad and Cheltenham
* Mt. Carmel Methodist	5909 N. Park Ave
* St. Helena's (R.C.)	5th and Godfrey
* Holy Angels (R.C.)	70th and Broad.

### Synagogues

East Lane Temple	11th and Oak Lane
* Congregation Temple Judea	6925 N. Broad
<del>***</del> Congregation Melrose B'nai Israel	2nd and Cheltenham
* A haveth Israel	6755 N. 16th St
Congregation of Oak Lane	
* Congregation Emmanuel	York Rd and Stanton Ave.

\* — within 1-3 <sup>1/2</sup> blocks of the area designated on K-1. All of the others are in the area.



### III. HISTORY OF THE CONGREGATION

Please write out a short history of this congregation. How was the work started? Give the important dates and events.

In the summer of 1887 some residents of Oak Lane met with the rector and parishioners of St. Paul's, Elkins Park to discuss the formation of a parish. A Church School was established, and in June 1888 the Ladies Guild was formed. The first worship service was held on July 1, 1888. In 1892 the present Church was built, the parish was admitted to the diocese in 1894, the parish house was constructed in 1901, the rectory was built in 1904, and the Church was consecrated on April 3, 1921. - Oak Lane residents thought that it was a long way to Elkins Park, by carriage or by walking. However, to-day it is a very short 3 min. drive.

During the rectorships of Jordan and Caley (1891-1932), Oak Lane was a very fashionable neighborhood. The parish was never very large; the communicant list was seldom over 300. During the 30's the parish had some financial setbacks, but numerically it hit its peak. At this time the Church School had over 100 students. After WW2 many of the children were now married, and moved out of Oak Lane. (The old 20 room homes are not attractive to newly-weds).

After WW2 St. Martin's began its decline. Episcopalians were suburban bound, and they were replaced in Oak Lane by Jewish

residents. The parish suffered seriously from 'parish factions' from 1945-50. It was stabilized during Fr. Garrett's time. However, in 1952 it lost its parish status, but regained it in 1955. Since 1955 there has been a slow but steady decline; people grow old and are forced to give up their large homes. Since WW-2 there have been very few young people in the parish. Each year there are serious financial difficulties, but by the grace of God St. Martin's always squeezes by.

In May 1964 we began a parish re-vitalization program. We looked honestly at our bleak future, and we accepted the choices: either re-vitalize or die. St. Martin's has seldom had a missionary outlook, nor has it ever been active in Diocesan affairs. We are taking steps to remedy these attitudes. We have formed lay-calling groups, revamped the women's work, and we intend to put more of an emphasis on worship, study and service to others. This program was enthusiastically received, but it has just <sup>begun</sup> to be implemented. It is much too early to predict the outcome. Perhaps God will lead us to a new parish life, or He may even feel that we should not exist as an independent parish - we eagerly await the outcome.

#### IV. THE LOCAL CONGREGATION

##### A. Church properties:

1. Describe and give location of all land owned by the congregation, reporting the use of each parcel.

The Church, Parish House, the Rectory and  
a Vacant Lot. Size is approx. 2.00' x 2.00'  
It is located on the S.W. corner of 10th and Oak Lane.

2. Type of church building: Frame Brick Stone / Other (type)

Describe the church building, giving number of sittings; condition of building; and improvements needed, with estimated cost:

- The church seats around 175 in the pews  
- The condition of the building is fair  
- The following improvements are needed -  
water-proofing of the steeple, a new basement  
floor, and the painting of the interior of the Church.  
The estimated cost for the above is approx \$5,000.  
Replacement Value \$ 125,000 Amount of insurance carried \$ 110,000

3. Type of parish hall or house: Attached / Separated       ;

In basement of the church Yes; Frame Brick

Stone / Other (type)

Describe, giving the number of rooms, the condition of the building, and improvements needed, with the estimated cost.

There is a large auditorium (seats 175),  
and a large dining hall (seats 130). There is  
a small office which is used also as a  
sacristy, and an average sized church school  
classroom. In addition, there is a large  
pre-school classroom in the basement.  
(Improvement and costs are included in #2 above)

Replacement value \$ (included in #2 above) Amount of insurance carried \$ (included in #2 above)



4. Type of rectory or clergy house: Attached \_\_\_\_\_ Separated ☒;  
Frame \_\_\_\_\_ Brick \_\_\_\_\_ Stone ☒ Other \_\_\_\_\_  
(type)

Describe, giving the number of rooms, the condition of this building, and improvements needed, with estimated cost.

The Rectory has 15 rooms; <sup>and</sup> it is in  
good condition. The Rectory could use storm  
windows which would cost roughly \$500.

Is it used as a clergy residence? yes If not, what use is made of the building?

Replacement value: \$ 30,000 Insurance carried: \$ \*

- \* - This is included in the \$110,000 cited on K-5.  
5. Describe all other buildings owned or used by the congregation, giving  
(a) type of construction; (b) number of rooms; (c) condition;  
(d) improvements needed and estimated cost; (e) replacement value;  
(f) amount of insurance carried; and (g) present use.

There are none beyond those  
that have been already cited.

B. Membership (secure from parish records):

1. Number of church families: Total number

49

Number of individuals not in families

45

2. Baptized membership

Communicants

Church School

1950

1960

Now

1950

1960

Now

1950

1960

Now

241

193

140

159

180

130

16

45

25

3. Number of baptized members who were removed from the parish list

5 yrs. ago

4 yrs. ago

3 yrs. ago

2 yrs. ago

Last year

0

0

0

0

0

Number of baptized members who were added to the parish list

3

1

1

2

3

4. Communicants added:

By confirmation from Episcopal families

18

0

14

3

3

By confirmation from other Churches

0

1

0

0

0

By reception from other Churches

0

2

0

0

0

By baptism and confirmation from no church

0

0

0

0

0

Total

8

3

1

3

3

5. Attendance:

Number of communicants who attended regularly last year

63

Number of communicants who attended occasionally

55

Number who did not attend last year, but lived in the community

approx. 10

Number of communicants who did not live in the community, but were on the parish records, not transferred

approx. 6

6. How many persons attended the last annual business meeting?

35

# V. WORSHIP

A. List schedule of regular Sunday services, including church school:

TYPE OF SERVICE	HOUR	ATTENDANCE (Adults & Children)*		
		LOW	AVERAGE	HIGH
Holy Communion	8am	2	8	25
Morning Prayer and Church School	9:30am	17	27	35
(Holy Comm. on 4th Sun.)				
Holy Communion (1st, 3rd, 5th)	11am	28	46	95
Morning Prayer (2nd, 4th)				

\*Use figures from Church Service Register

B. Weekday services:

TYPE OF SERVICE	DAY AND HOUR	ATTENDANCE*		
		LOW	AVERAGE	HIGH
Holy Communion and Spiritual Healing	Wed - 10am	9	14	25
(around 25 times a year) - This service often precedes an adult class				
Holy Communion	All Prayer Book Days	2	3	5

\*Use figures from the Church Service Register

C. Special services or missions held during the average year (including Lent):

Christmas Program

D. Number and nature of services in which this congregation participates with other Episcopal congregations. State average attendance from this congregation:

None



E. What experiments or adjustments have been made in changing the hours or the format of services? Comment on results:

We now have a full Prayer Book  
Service at 9:30 am on Sunday.

F. Additional information about Sunday services:

1. Are birthdays, anniversaries, and the departed regularly remembered? No
2. Is there a coffee or hospitality hour after any service? No - only on  
Special occasions
3. Is baby care provided during any service? No



### 3. Instruction schedule

[illegible]



4. List the teaching aids used, including audio-visual material.

The training is mostly done on a personal level, by using the Seabury Training Manual as a guide.

5. Describe the program for pre-school children.

It consists of worship & songs, stories, hand-work and some games.

6. Data on the teaching staff

a. How are teachers recruited? This is done by the Rector

b. Describe the way in which teachers are trained, giving the number of sessions, the leaders, etc.

See #4 above - The Rector does all of the training in around 5 sessions -

c. How are teachers assisted in the performance of their duties?

The Rector has personal consultations on a monthly basis. This coming year there will be monthly teacher's meetings.

d. Summary of teachers' backgrounds

AGE	Number	EDUCATION	Number	YEARS TEACHING	Number
19 years or less	2	Grade school	—	one	—
20 to 29	—	Junior high	—	two	—
30 to 39	—	Senior high	4	three	—
40 to 49	3	1 to 3 years College	—	four	2
50 years or more	—	College grad.	1	five	2
		Graduate study	—	6 to 10	1
Male	—			11 to 20	—
Female	—	K-12		20 and over	—

7. What problems does the church school have? The chief  
problem is the shortage of students. This has a  
depressing effect upon the teachers, and  
it stifles creativity.

B. Vacation Church School

NOT HELD

1. When is it held? \_\_\_\_\_
2. For how long each day? \_\_\_\_\_
3. What type of courses are taught? \_\_\_\_\_
4. How many children attend, usually? \_\_\_\_\_
5. How many of these children are regular pupils of this congregation's church school? \_\_\_\_\_
6. How many teachers are there? \_\_\_\_\_

C. Released Time Program

NOT HELD

1. When are classes held? \_\_\_\_\_
2. What type of courses are taught? \_\_\_\_\_
3. How many of this congregation's children attend? \_\_\_\_\_
4. What is the relationship of the teachers to this congregation? \_\_\_\_\_
5. What is the relationship of the Released Time classes to the Christian education program of this congregation? \_\_\_\_\_

D. Day School: If the congregation has a day school, please fill out the Parochial School Report Form and submit it with this report.

NONE

## E. Confirmation Instruction

### 1. Children

- a. What is the usual age of confirmation? 12 b. How many instruction sessions are held? 19 c. How long is each session? 1 hr d. Who is the instructor? Rector e. What material is used? No printed material - The Rector does pattern the sessions after the Offices of f. What is the relationship of the confirmation class material instruction to the regular church school curriculum? There is none. The Confirmation classes are much more content-centered -

### 2. Adults

- a. How many sessions are held? 12 b. How long is each session? 1 hr c. Who is the instructor? Rector d. What material is used? 6 wks of Bible Study  
6 wks of the themes covered by the Offices of Instruction

## F. Adult Education

1. List the general adult education program in the congregation, including Bible classes, parents' classes, discussion groups, etc.

NAME OF GROUP	NUMBER OF MEMBERS	NUMBER OF MEETINGS	LENGTH OF MEETINGS	INSTRUCTOR
<u>Morning group</u>	<u>13</u>	<u>24</u>	<u>1 1/4 hrs</u>	<u>Rector</u>
<u>Evening group</u>	<u>8</u>	<u>15</u>	<u>1 3/4 hrs</u>	<u>Rector</u>
<u>Sunday Morning Adult Class</u>	<u>5</u>	<u>25</u>	<u>35 min</u>	<u>Rector</u>



2. What Retreats, missions, Quiet Days, etc., have the members participated in during the last two years? Estimate the total number of participants.

There has been 1 Quiet day, held  
in June 1964 <sup>(this was our first)</sup> We are planning to  
hold 1-2 per year.

3. What leader- and participant-training programs have been held in the last two years, such as the Indiana Plan, Parish Life Conferences, Missions, and Institutes? Estimate the total number of participants.

None

- G. How can the Christian education program of this congregation be strengthened?

(1) More emphasis has to be placed on  
the children who do come, and less on  
the children who do not come.  
(2) After the above, there must be  
an active calling program to involve  
our own members and also to procure  
new ones.

VII. SUMMARY OF ORGANIZATIONS - Include, where applicable, vestry or bishop's committee, parish council, choirs, guilds, circles, ushers, acolytes (for men as well as boys), college work, etc.

A. For Women

1. Give the total number of adult women in the congregation. 86
2. Give the number of organizations for adult women. 2
3. Give the total active membership of all these organizations. 35

B. For Men

1. Give the total number of adult men in the congregation. 28
2. Give the number of organizations for adult men. 1
3. Give the total membership of all these organizations. 10

C. For Men and Women

1. Give the number of organizations for men and women. 2
2. Give the total active membership of all these organizations. 35

D. For Girls in:	<u>grade school</u>	<u>junior high</u>	<u>high school</u>
1. Total number of girls	<u>8</u>	<u>2</u>	<u>1</u>
2. Number of organizations	<u>—</u>	<u>—</u>	<u>—</u>
3. Total active membership	<u>—</u>	<u>—</u>	<u>—</u>

E. For Boys in:	<u>grade school</u>	<u>junior high</u>	<u>high school</u>
1. Total number of boys	<u>3</u>	<u>3</u>	<u>6</u>
2. Number of organizations	<u>3</u>	<u>1</u>	<u>1</u>
3. Total active membership	<u>—</u>	<u>—</u>	<u>6</u>

F. For Youth in:	<u>grade school</u>	<u>junior high</u>	<u>high school</u>
1. Number of organizations	<u>—</u>	<u>—</u>	<u>1</u>
2. Total active membership	<u>—</u>	<u>—</u>	<u>5</u>

N.B. Please make a separate report for each individual organization, using the format on the following pages.

VIII. REPORT FOR INDIVIDUAL ORGANIZATION

A. Name

Women of St. Martin's

Total active members

30

Average attendance at meetings

15

Number of meetings each month

1

Day and time of meetings

2nd Mon

at 8pm

B. Why does this organization exist?

Traditionally, this group has been a 'money maker'.

It contributes over \$1,500 per yr. toward parish support.

It provides a place for Christian fellowship, and it promotes and supports missionary activities.

C. From what group in the congregation are the members drawn?

Every female in the parish (17 up) is eligible.

D. Describe the worship and the educational program.

There are prayers at each meeting.

On around 25 Wed. morning the women attend the adult classes. This coming year we hope to have many visiting speakers.

E. Describe the other activities of the organization.

The women work on a variety of missionary projects, social trips, rummage sales, <sup>and</sup> special dinners and luncheons.

F. What are the major opportunities and problems of this organization?

It is an excellent place to involve new members, and it provides Christian opportunities for the older members. - The major difficulty

G. What can be done for greater effectiveness? is extending beyond a 'core group' - The biggest problem is old age.

We are attempting to have more of an educational flavor, with less emphasis on ourselves and more on the missionary task of the Church.

Signed by:

Estelle Wessner

Title:

President, 1964-65



VIII. REPORT FOR INDIVIDUAL ORGANIZATION

A. Name Altar Guild

Total active members 6 Average attendance at meetings     

Number of meetings each month      Day and time of meetings     

B. Why does this organization exist? Until recently there were only 3 on the altar guild, so no meetings were held.

It exists to assist in the worship of God, and to deepen the sense of worship of its members.

C. From what group in the congregation are the members drawn? Members are selected on the basis of interest in the worship of the Church. Any adult women who is regular in attendance and interest is eligible.

D. Describe the worship and the educational program. The members are taught to pray before they handle the sacred vessels.

E. Describe the other activities of the organization.

None

F. What are the major opportunities and problems of this organization?

The major opportunity is to provide a deeper understanding of the worship services of the Church. The chief problem is the shortage of interested women.

G. What can be done for greater effectiveness?

We need more members. Since we now have 6 members we plan to resume bi-monthly meetings.

Signed by: Wanda J. Jura Title: Directress, 1964-65

VIII. REPORT FOR INDIVIDUAL ORGANIZATION

- A. Name Parish Council  
Total active members 25 Average attendance at meetings 22  
Number of meetings each month 2 to 3 Day and time of meetings Sat 10-12  
per yr. on appointed  
B. Why does this organization exist? times  
Its primary function is to co-ordinate  
work and ideas, and to improve the  
co-operation between the women of St. Martin's  
and the Vestry. It also plans parish programs.  
C. From what group in the congregation are the members drawn?  
The members of the Vestry, officers of the women's  
group and Altar Guild, a 1/3 lay delegates - at-large.  
D. Describe the worship and the educational program.  
There is no set program - However,  
a worship service, either 5 min of  
prayers or Holy Communion, precedes the meeting.  
E. Describe the other activities of the organization.  
It is our primary planning group.  
They have worked on the Stewardship  
program, lay calling, missionary endeavors, etc.  
F. What are the major opportunities and problems of this organization?  
The major opportunity is to give a  
definitive program to the parish. Its chief  
problem is the excessive rivalry between the men  
and women.  
G. What can be done for greater effectiveness?  
Since the organization is only  
1 yr old, we are still feeling our way.  
I wish we knew the answer to this question.

Signed by:

M. S. Randall

Title:

Rector

VIII. REPORT FOR INDIVIDUAL ORGANIZATION

- A. Name Acolytes  
Total active members 6 Average attendance at meetings 5  
Number of meetings each month 1 Day and time of meetings no specific time
- B. Why does this organization exist?  
To fulfil the true function of an acolyte = to induce our youth in the worship services of the Church.
- C. From what group in the congregation are the members drawn?  
All Boys who have been confirmed.
- D. Describe the worship and the educational program.  
We hold a study and planning meeting around once a month. Our study is based on the Prayer Book services.
- E. Describe the other activities of the organization.  
None
- F. What are the major opportunities and problems of this organization?  
The primary opportunity is to get young men to become conscious of the true nature of worship. - The chief problem is the ultra-casual attitude of the boys.
- G. What can be done for greater effectiveness?  
Here again, we are puzzled and cannot give a good answer.

Signed by:

T. J. [illegible]

Title:

Director

All Acolyte training is done by the Rector,  
but the scheduling is done by a layman.



VIII. REPORT FOR INDIVIDUAL ORGANIZATION

A. Name Choir

Total active members 10 Average attendance at meetings 10

Number of meetings each month 4 Day and time of meetings Thurs  
8 pm

B. Why does this organization exist?

To provide liturgical music as an  
aid to worship

C. From what group in the congregation are the members drawn?

No particular group; any adult member  
is eligible

D. Describe the worship and the educational program.

There is no special program -  
However, our choir members are a  
very faithful group.

E. Describe the other activities of the organization.

There are none

F. What are the major opportunities and problems of this organization?

Its major opportunity is to provide good  
music to assist in the worship of God and  
to aid congregational participation. It  
serves as a great help to members.

G. What can be done for greater effectiveness?

The choir suffers from the same  
problem as the parish in general, lack  
of new and younger members.

Signed by: Norma J. Brading Title: Organist and Choirmaster

IX. CLERGY OR LAY READERS IN CHARGE SINCE 1930

NAME (all clergy)	APPROX. AGE AT START OF MINISTRY HERE	PERIOD OF TENURE	MOVED TO:
<u>Llewellyn N. Caley</u>	<u>61</u>	<u>1921-32</u>	<u>died at St. Martin's</u>
<u>Percy G. Hall</u>	<u>35</u>	<u>1932-42</u>	<u>Army Chaplaincy</u>
<u>Cyrus L. Heron</u>	<u>36</u>	<u>1943-50</u>	<u>Holy Trinity, N.Y.</u>
<u>Edward A. Garrett,</u>	<u>27</u>	<u>1950-54</u>	<u>St. Andrews, Lewisburg, Pa.</u>
<u>Charles B. March</u>	<u>38</u>	<u>1954-8</u>	<u>St. Matthias, Phila.</u>
<u>Milton S. Leber</u>	<u>31</u>	<u>1959-62</u>	<u>Church of the Epiphany</u> <u>Bermantown</u>
<u>Norman J. Faramelli</u>	<u>30</u>	<u>1963-</u>	

A. Does the present minister live in the neighborhood? Yes

Does he give full time to this church? Yes If not, what other church(es) does he serve, or what other work does he do?

B. How many people from this parish have gone into full time work for the church within the past ten years, or are now studying for such work? None  
Please give details.

C. How many licensed lay readers serve the congregation now? 3

Do any lay readers from this congregation serve other congregations? No

If so, which congregations

# X. FINANCE

A. Income (Last Full Year): (1) Pledges \$ 8,387. (2) Plate offerings \$ 865. (3) Parish or mission organizations \$ 2,286. (4) Endowments \$ — (5) Special fund drives \$ 1,528 (6) Other (please specify) \$ 129.00  
*Income from Investments*

B. Disbursements	1940	1945	1950	1955	1960	Last Full Year
Total current expenses	\$ <u>7,131.</u>	<u>7,425</u>	<u>8,605</u>	<u>8,230</u>	<u>9,825</u>	<u>9,825.</u>
Diocesan Assessment	\$ <u>266.</u>	<u>267.</u>	<u>57.</u>	<u>210.</u>	<u>220.</u>	<u>278.</u>
Missionary Disbursements	\$ <u>667.</u>	<u>504</u>	<u>229.</u>	<u>588.</u>	<u>608.</u>	<u>600.</u>
Special parish expense	\$ <u>1,272.</u>	<u>1,250</u>	<u>651.</u>	<u>2,130</u>	<u>2,306</u>	<u>1,068.</u>
Clergy salary or salaries: from congregation	\$ <u>3,720</u>	<u>2,400</u>	<u>2,700</u>	<u>4,000</u>	<u>4,300</u>	<u>4,600</u>
from other sources	\$ <u>3,720</u>	<u>2,400</u>	<u>2,700</u>	<u>4,000</u>	<u>4,300</u>	<u>4,600</u>
a) <u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>None</u>
b) <u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>UNKNOWN</u>	<u>None</u>

Rental value of the rectory \$ approx 175/mo.  
 Is the church in debt? No Amount of debt \$ — Method of repayment —



Finance (cont'd)

7. Is a thorough Every Member Canvass conducted each year? No

If yes, by mail or personal solicitation? \_\_\_\_\_ Describe the

training of the canvassers. The first canvass in  
10 yrs was held in Oct 1963.

8. What other means of fund raising or stewardship education are used?

Annual parish dinner in lieu of  
the bazaar - Stewardship dinners -  
Letters and notices.

9. If this is a mission or aided parish, what is the potential for self-support? \_\_\_\_\_

10. Additional comments or information on finances:

The parish owns roughly \$5,000 of  
stock. In Sept 1963 St. Martin's  
was also left \$5,000 in a will but the  
estate has not been settled.

C. Travel:

1. Does the priest have a car? Yes

2. By whom is the car purchased? Priest ☒ Congregation \_\_\_\_\_ Diocese \_\_\_\_\_

3. How much is the annual operating expense of the car, omitting depreciation? \$ 1,100

4. By whom is the operating expense paid?

By the priest - the parish provides a \$300

5. How much does the local congregation pay? car allowance - \$300

6. Average number of miles traveled per month on church business 700-800

(8,000 - 10,000 / yr)

# XI. CHRISTIAN EVANGELISM AND VISITATION

## A. Clergy pastoral calling during the past year by rector or vicar:\*

TYPE OF CALL	NUMBER OF CALLS PER WEEK		
	LOW	AVERAGE	HIGH
1. Family or routine parish	<u>3</u>	<u>8</u>	<u>13</u>
2. Sick or emergency	<u>0</u>	<u>3</u>	<u>6</u>
3. Calls for other purposes	<u>0</u>	<u>1</u>	<u>2</u>

## 4. Time set aside for pastoral calling:

2 - 3 afternoons per week

## 5. How do the clergy organize their parish calling? \_\_\_\_\_

Routine parish calls are made  
on each parishioner every six  
months.

## 6. How do the clergy organize their calling on the unchurched and newcomers?

There is currently no organization  
- There are some random calls on new  
families, and referrals from welcome wagon or  
parishioners and friends.

## 7. Time spent in pastoral counseling (average hours per week) 13 hrs

\* Please give similar information, separately, for other clergy.

## B. Lay calling:

### 1. Describe the Zone or Neighborhood Organization. None -

We are too small for a zone or  
neighborhood scheme. However, we are  
now formulating a scheme.

### 2. Describe the program of lay pastoral visitation, including the number of participants and the time spent.

As of now there is none.  
Hopefully this will change very  
shortly.

3. Describe the program of lay evangelism (including the congregation's approach to newcomers and to the unchurched), giving the number of participants and the amount of time. \_\_\_\_\_

Traditionally, the parish has not been  
very concerned with active evangelism.  
However, they give newcomers a very  
warm and sincere welcome.

4. How are newcomers integrated into the life of this congregation? \_\_\_\_\_

The women are encouraged to work  
in the women's group, while the men  
are asked to serve as ushers.

5. Describe any religious census of the area made by the congregation itself or with other churches during the last ten years. \_\_\_\_\_

In Nov. 1953 there was the  
"Oak Lane Religious Census", done by  
the Phila. Council of Churches.

## XII. COMMUNICATIONS

- A. What use is made of the press? Advertising in the neighbor-  
hood papers. For Christmas and Easter we  
use the Inquirer and the Bulletin.

- B. What use is made of radio and/or television? \_\_\_\_\_

Some of our special functions are announced  
on Radio.

- C. What use is made of the U.S. Mail? \_\_\_\_\_

- D. Describe the regular publications which are mailed or distributed, including Sunday bulletins, parish newsletters, etc. \_\_\_\_\_

Monthly newsletter - In addition,  
there are at least 5 letters sent out per year.  
Monthly newsletter - The weekly  
bulletins are mailed only on request.

- E. How many church road signs are there? 3



XIII. NEIGHBORHOOD OR COMMUNITY

A. Is this congregation community-minded? No

B. Describe the clergy participation in community affairs. \_\_\_\_\_

The Rector works with an ambulance corps,  
the public schools, clergy groups and  
Civil Rights groups.

C. Describe the participation of the congregation in community affairs. \_\_\_\_\_

Some of our parishioners take part  
in community affairs. Most do not.

D. Describe the general parish program for the community (including such church-sponsored programs as Girl Scouts, Boy Scouts, etc.): \_\_\_\_\_

None -  
We have announced to the community  
that our facilities are available -

E. List community organizations using the parish hall and its facilities: \_\_\_\_\_

Local ministers and a  
community band.

F. Describe the way in which the congregation cooperates with other religious bodies: \_\_\_\_\_

At this time there is no co-operation.

XIV. PARTICIPATION IN DIOCESAN AND NATIONAL CHURCH PROGRAMS:

- A. What offices do the clergy hold in the diocese, missionary district, or National Church? Member of the Diocesan Department of Christian Social Relations, Christian Education, and chairman of Exploratory Committee on Church-State Relations -
- B. What offices do the lay people hold in the diocese, missionary district, or National Church? None

- C. What diocesan or National Church programs have directly benefited this congregation? The diocesan program on Stewardship and the emphasis on Theological Education and the Alaskan Earthquake Relief Fund.
- D. Describe the men's participation in diocesan programs: Fund.

There is a loose connection with the laymen's work.

- E. Describe the women's participation in diocesan programs: United Thank Offering - Recently we appointed parishioners to attend all necessary Diocesan and and Convocation meetings.
- F. Describe youth participation in diocesan programs: Participation in the Annual Youth Service program.

- G. Does this congregation pay its full Missionary Share or Quota? No

- H. What percent of the congregation's budget does for missionary work? 50%

# XV. STAFF

A. List all paid personnel working for this congregation, giving title, function, and salary, and telling whether full or part-time.

<u>Name</u>	<u>Title</u>	<u>Salary/yr.</u>
Mr. Norman J. Favamelli	Rector	\$4,600
Mr. Owen Dean	Sexton	\$1,200
Mrs. Howard Bradbury	Organist	\$600

B. Describe the use of volunteer personnel by this congregation.

Thus far most volunteer help has worked with the Church School



## XVI. FUTURE POLICY, PROGRAM, AND BUDGET

- A. In adopting a policy for an expanded program for this congregation, in order to vitalize its Christian witness to the community; to extend its outreach of Christian fellowship to all the unchurched; to increase initiative and responsibility for all members of the congregation; to develop local financial resources with a view towards self-support and parochial status (if not already attained); and to further other essential advances, what are the immediate needs as to:

1. Personnel: Part-time secretary ( $\frac{1}{2}$  day per week)  
We need some men who  
will take the initiative for lay
2. Buildings: calling.  
We have ample space.  
However, some parts of our building need  
repairs
3. Equipment: we need more Audio-Visual material  
for Church School \*

- B. What are the major opportunities that face this congregation?

Our major opportunity is to overcome our  
statistics through the grace of the Holy Spirit.  
We have an opportunity to 'come alive' and be  
the Church, and not be obsessed with self-preservation

- C. What are the major problems that face this congregation?

We have 3 major ones: (1) the age of our  
congregation (2) Oak Lane is a non-growth area.  
Our growth in 1962-64 (20 new communicants) is not satisfactory  
(3) the ingrained attitude of complacency and detachment

- D. What program needs seem evident on the basis of this Study?

In general terms, we would } rest of the Church  
need a program that could overcome  
the problems (XVII), and to utilize the opport-  
unities cited in (XVI)?

- E. What would be the approximate capital cost to meet these needs?

Our major need is not financial, however.  
\$2,500/yr would help our operation. If we were  
to put our buildings in 'tip-top' shape, it would  
cost roughly \$20,000.  
\* We could also use new chairs  
and extra Church School material.

F. What would be the annual operating budget to maintain the program?

We would need a budget of \$700. This  
would also include a sizeable repair fund.

G. What steps are now being taken locally to meet these needs and opportunities?

Our approach is twofold = (1) More emphasis  
and planning of the "Every Member Canvass  
and (2) more emphasis on procuring  
new members.

H. What steps are now being taken by the diocese or district, or might be taken, to assist in meeting these needs and opportunities?

We need more specific guidance.  
There are many churches in the Diocese in  
similar situations. We must discuss our mutual  
problems and arrive at mutual solutions. Many of our

I. Further data or comment on the general needs and problems of this congregation:

In light of the above (XVI H) we must  
consider the numerous parishes we have within  
5-10 mins of each other. For example, St. Martin's has  
7 Episcopal parishes within 5 min. of it. In any direction

The data in this report were furnished by the following committee: you can find a  
parish 5 min away

NAME	OCCUPATION	NUMBER OF YEARS IN PARISH
John J. Sader, Jr.	Advertising	3
John N. Vincent	Accountant	16

Date completed: Aug 10, 1964

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REPORTED MEMBERSHIP FROM MAPS

There were 199 persons located on the membership maps submitted by this congregation. They were identified as living in one census tract in Bucks County, eight census tracts in Montgomery County, 17 census tracts in the City of Philadelphia County, and five individuals were listed as living unlocated.

Census Tract 42-C which is south of the church location, contains the single largest grouping in the parish, 15.7%. Most members live in an elliptical circle around the church location with a preponderance to the east and south of the church location. There are no people reported living in Philadelphia in Census Tracts 50-B, 49-B, or 49-C.

Details of the membership distribution are to be found on the page that follows this discussion.



## MEMBERSHIP DISTRIBUTION TABLE

PARISH PHILADELPHIA

ST MARTINS

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REPORTED MEMBERSHIP AND FINANCIAL DATA FROM JOURNALS

This portion of the Study concerns itself with statistics taken from the official pages of the Journals of the Diocese of Pennsylvania. Figures were gathered for every fifth year from 1940 through 1960, and for the next three consecutive years. Details of these Vital Statistics may be seen on a special chart that follows this discussion.

The baptized membership of the congregation showed a declining pattern from a high in 1940. Between 1950 and 1960 the decline was -19.9%. The low point was in 1955. Since 1960 there has been a fluctuation, up and down, but the net result is a figure smaller than in 1960.

The number of communicants reported has followed a similar pattern. From a high of 346 communicants in 1940 the number declined steadily until 1955, and then rose to 180 by 1960. The increase between 1950 and 1960 was 13.2%. Since that time, however, there has been a decline to 149. Parish leaders may wish to add more recent figures to these statistics to determine whether or not the declining trend still continues.

The church school enrollment has shown a fluctuating pattern through the years. Its high was in 1940 and its low was in 1950. Since that time there has been a growth of 181.3% between 1950 and 1960. Since 1960 the church school has declined only slightly.

During the three years from 1961 through 1963 there were eight persons baptized and four persons presented for con-

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firmation at St. Martin's Church. These figures represent 1.7% and 0.9% of the communicant strength. Such ratios are considerably lower than the diocesan averages of 3.9% and 4.1% and the national ratios of 5.5% and 5.8%. Such statistics speak to the need of developing the evangelistic, lay calling, and outreach programs of the parish. Many leaders across the church feel that a parish should maintain a ratio close to 5% in each category in order to grow consistently.

From 1961 through 1963, the total reported expenditures of this parish were \$34,781.00. Since 1960 the parochial expenses have remained approximately in the neighborhood of \$10,000.00 each year while the special parochial expenditures have fluctuated. Extra-parochial expenditures have shown an increasing pattern since 1950, which trend should be encouraged and magnified. A total of \$2,065.00 was spent for work outside of the local congregation during the three years under discussion. This figure is 5.9% of the total reported expenditures, and is less than half of the diocesan average of 14.9%.

Expenditures per communicant at St. Martin's Church during this three-year period were \$73.07 which compares favorably with the diocesan figure of \$73.71. Extra-parochial expenditures per communicant amounted to \$4.34 in the parish and \$10.45 in the diocese. Once again the statistics point out the fact that the parish has the opportunity of increasing its contact and support of that which goes on outside of itself.



## VITAL STATISTICS

PARISH ST. MARTINTOWN OAK LANECOUNTY PHILADELPHIADIOCESE PENNSYLVANIA

	1940	1945	1950	1955	1960	1961	1962	1963
Baptized Members	396	256	241	158	193	194	164	167
Communicants	346	223	159	152	180	180	147	149
Church School	125	36	16	42	45	49	39	38
Baptisms	8	6	-	6	1	1	3	4
Percentage of Communicants	2.3	2.7	-	3.9	0.6	0.6	2.0	2.7
Confirmations	-	7	-	13	3	1	3	-
Percentage of Communicants	-	3.1	-	8.5	1.7	0.6	2.0	.
Parochial Expenditures 1	5,633	5,585	5,372	8,452	10,046	9,787	8,691	10,080
Special Par. Expenditures 2	1,675	1,110	3,290	2,130	2,306	1,525	987	1,646
Extra-parochial Expenditures 3	699	727	381	589	609	621	708	736
Total Reported Expenditures	8,007	7,422	9,043	11,171	12,961	11,933	10,386	12,462
Expenditures per Communicant	23.14	33.28	56.87	73.49	72.01	66.29	70.65	83.64
Extra-parochial Expenditures per Communicant	2.02	3.26	2.40	3.88	3.38	3.45	4.82	4.94

1 Includes clergy salary, current expense, pension premium, and Diocesan assessment.

2 Special parish purposes, including capital expenditures.

3 Includes Church's Program, special outside.

DATA ON THE CONGREGATION

There were only 101 persons recorded on the age/sex chart of the Episcopal Census submitted by St. Martin's Parish. This number is only 72% of the baptized membership of the congregation as reported in the Journal of the Diocese. The General Division of Research and Field Study regrets that this percentage is too low to give a valid picture of the congregation's characteristics. A minimum figure of 80% must be received before a valid analysis can be made. To work with less than this amount would be to draw conclusions from faulty data. In the case of St. Martin's Church the remaining 28% of unreported ages or characteristics might greatly alter any statistical analysis that will be made on the basis of the smaller figure. The following is an enumeration of the materials submitted, but caution is urged that no decisive conclusions be drawn from these limited figures.

Of the 101 persons identified by age and sex, 40 were male and 61 were female. When considered in ten-year age groups, there were ten children under ten years of age, nine older children and teen-agers, five adults in their 20's, six adults in their 30's, 15 adults in their 40's, 17 adults in their 50's, ten adults in their 60's, and 29 adults 70 years of age and over.

Occupations were given by 118 persons, of which 35 were in a gainfully employed category. The number included eight pre-students, 23 students, 32 housewives, 20 retired persons, ten professional people, six managers, seven clerical workers, five sales workers, three craftsmen, two semi-skilled workers, one domestic worker, and one service worker.

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Of 114 respondents, only one person said that he was not baptized and 29 said that they were not confirmed.

Length of membership in this congregation was given by 81 respondents including two who had been there 50 years or more, three from 40 to 50 years, seven from 30 to 40 years, three from 25 to 30 years, 11 from 20 to 25 years, seven from 15 to 20 years, 13 from 10 to 15 years, 15 from five to ten years, and 20 less than five years. This latter figure will, of course, include any children under five years of age.

The years of education completed by adults 25 years of age and over was requested and there were 82 replies. Eleven persons said that they were college graduates, 12 had attended from one to three years of college, 32 were high school graduates, 16 had attended high school, and 11 had an elementary education.

Of 112 respondents, 19 persons replied that they were born outside the State of Pennsylvania, and one of these was born outside of the United States.

Non-members of the Episcopal Church who live in parish homes were asked to list their present religious affiliation. They were 11 such answers including three Methodists, two Roman Catholics, and one each of the Baptists, Lutherans, Presbyterians, Friends, Christian Scientists, and Hebrew congregations.

Adults in the congregation were asked to give their nationality background and they were 80 respondents. 64 were Anglo-Saxon, 11 were Northern European, two were Southern European, two were Russian or Slavic, and one was Spanish-American. There were no Negro people reported upon.



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Present members of the Episcopal Church were asked to list a former religious affiliation if one existed. There were eight answers. Two were former Methodists, two Presbyterians, two Roman Catholics, one a United, and one a Friends.

There were 57 families or individuals who reported on the distance they lived from the church. Thirty-four were less than one mile away, nine were from one to two miles, six from two to three miles, one from three to four miles, and seven four miles or more. Travel time required to reach the church was given by 54 respondents including ten who needed less than ten minutes, 28 who required from ten to 20 minutes, eight who needed from 20 to 30 minutes, and six who took 30 minutes or more to reach the church.

Of 51 respondents, 33 replied that they lived in homes which they owned themselves. There were 52 types of dwellings reported on, including 37 single-family units, five duplexes, and ten apartment dwellings.

Some 41 of these residences were reported on as to the year of their erection. None had been built since 1960, eight had been built between 1940 and 1960, 19 had been erected between 1920 and 1940, ten between 1900 and 1920, and four were built before 1900.

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## DISCUSSION AND RECOMMENDATIONS

ST. MARTIN'S CHURCH, Oak Lane, Philadelphia, Pennsylvania

The Church Self-Study Form submitted by this parish gives a comprehensive analysis of the present situation. The congregation has had a declining membership for many years. The present leadership sees the problems as being the age of the congregation, the type of non-growth community in which the church is located, and an ingrown attitude of complacency and detachment from the rest of the church. Major opportunities are seen as the overcoming of "our statistics through the grace of the Holy Spirit. We have an opportunity to 'come alive' and be the Church, and not be obsessed with self-perpetuation."

The present announced program of revitalization, which includes lay calling groups, revamping new women's work, outreach to others, and emphasis on worship, would seem to be the correct and logical steps to take in strengthening the parish.

In addition, it is recommended that a continuing stewardship education program be carried on. This should include a complete and comprehensive Every Member Canvass and an emphasis on proportionate giving of income looking to 10% tithing. Members of the congregation can be led to understand that their giving is an integral part of their worship, and that their giving is to God rather than to the needs of the local parish.

In order to implement the revitalization and to provide motivation for the members to look outside of themselves, it is suggested that consideration be given to

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something like a Parish Life Conference, a Preaching Mission, or some other activity designed to stimulate and electrify the inner life of the present communicants.

Because of the significant number of Episcopal churches in the area, it is recommended that St. Martin's Church cooperate in every way possible with nearby sister parishes, irrespective of differences in ceremonial or background. If it is possible to have area church school teacher-training sessions, vestry planning conferences, or other cooperative functions, then these are to be highly encouraged. The development of an "Episcopal Face" in this portion of Philadelphia is highly desirable. Close association and communication with other congregations in the area might lead to the consideration and development of an eventual merger with a sister parish.

The Parish Council of St. Martin's appears to be a most useful group. It is suggested that as needs arise in the parish life, the task-force or commission type of operation should be developed by this group rather than the setting up of permanent organizations to handle a specific function. Such commission groups ought to include both men and women, and as quickly as possible there should be an end to any sense of rivalry between the sexes. Neither men nor women should seek credit for their accomplishments, but should work closely together in concern and harmony to accomplish our Lord's work.

If it is at all possible for St. Martin's Church to reverse the trend of the past few years, the present



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outlined program and leadership plan should do it if implemented. Much prayer, a dedication to relevant and vital issues, and a willingness to face change are called for from every baptized person in this congregation. The future of the congregation will depend, in large part, upon the developing attitude of the members.